

Spiritualist - Earl Haines research
1957-1960

Drawer 4A

Religious Contacts

Abraham Lincoln and Religion

Spiritualist
Earl Haines Research
1957-1960

Excerpts from newspapers and other
sources

From the files of the
Lincoln Financial Foundation Collection

WILLIAM A. KASE, M. D.

645 E. Allegheny Avenue
Philadelphia 34, Pa.

March 14th., 1957.

Dear Mr. Haines;

Received your letter of March 1st. I am sorry I will be unable to aid you in your research, as the Mr. Simon Kase you mention was not a relative.

However, there are members of the Kase family in Lebanon, Pa. and also in a section of North Jersey. I am not certain of the exact location in Jersey. Either of these families may be of assistance to you.

With all good wishes for your success in your interesting research, I remain

Sincerely,

William A. Kase
William A. Kase, M. D.

wak/m

John A. Kase



THE LIBRARY OF CONGRESS

WASHINGTON 25, D. C.

REFERENCE DEPARTMENT
GENERAL REFERENCE AND BIBLIOGRAPHY DIVISION

March 22, 1957

Dear Mr. Haines:

Your letter of March 9 has had the attention of this
Division.

The National Union Catalog ascribes copies of Warren
Chase's Forty Years on the Spiritual Rostrum (Boston, Colby &
Rich, 1888. 324 p.) only to the Boston Public Library and
the Library of Congress.

Very truly yours,

Henry J. Dubester
Chief
General Reference and
Bibliography Division

Mr. Earl S. Haines
2363 Fourth Avenue North
St. Petersburg, Florida

LINCOLN MEMORIAL UNIVERSITY

A LIVING MEMORIAL SUSTAINED BY A GRATEFUL PEOPLE

NEAR CUMBERLAND GAP NATIONAL HISTORICAL PARK

HARROGATE, TENNESSEE

ROBERT L. KINCAID
PRESIDENT

September 12, 1957

Mr. Earl S. Haines
Chesterfield
Indiana

Dear Mr. Haines:

We have checked carefully in our Lincoln Library and do not find the autobiography of Simon P. Kase, which you described. It is possible that we might have this in some portion of our library with which I am not too familiar; however, I doubt it. The custodian of our library recently resigned and we have not replaced him.

I suggest that you get in touch with Dr. R. Gerald McMurtry, Director of the Lincoln National Life Foundation, Fort Wayne, Indiana, and see if his collection has a copy. If not, he will help you secure a copy for your research project. I think it is most interesting.

Indeed, we will be delighted to have you visit Lincoln Memorial University when you make your trip to Florida. If I am not here at the time, some of my associates will let you do any research work you may desire in our Lincoln collection.

Regretting we cannot be of immediate service to you in your project, I am

Sincerely yours,

Robert L. Kincaid

RLK:mp



CITY OF PHILADELPHIA

General Information Department

FREE LIBRARY OF PHILADELPHIA

LOGAN SQUARE, PHILADELPHIA 3, PA.

October 24, 1957

Mr. Earl S. Haines
Chesterfield,
Indiana

My dear Mr. Haines:

In response to your letter of August 25th, we have searched for the pamphlet by Col. Simon P. Kase.

We regret that we were unable to find a copy in the Free Library or any reference to one in the Bibliographical Center and Union Catalog, in Philadelphia.

Very truly yours,
Helen D. Subers
Helen D. Subers
Head of department

OFFICERS

REV. R. J. MACDONALD
PRESIDENT
328 JEFFERSON AVENUE
NIAGARA FALLS, N. Y.

REV. B. F. CLARK
VICE PRESIDENT
1415 CENTRAL AVE.
INDIANAPOLIS 2, IND.

REV. EMIL C. REICHEL
SECRETARY
11811 WATERTOWN PLANK RD.
MILWAUKEE 13, WIS.

REV. CLYDE A. DIBBLE
TREASURER
SECRETARY-GENERAL
BUREAU OF LYCEUMS
1912 EASTON DRIVE
BURLINGAME, CALIF.

MEMBER
INTERNATIONAL SPIRITUALIST
FEDERATION

TRUSTEES

DR. VICTORIA BARNES
Supt.
BUREAU OF EDUCATION
1265 GLENLAKE AVE.
CHICAGO 40, ILL.

REV. H. G. BURROUGHS
3712 INGOMAR ST., N. W.
WASHINGTON 15, D. C.
RESIDENT AGENT

REV. ARTHUR MYERS
LILY DALE, N. Y.
JOHN H. CUDY
AUDITOR
1614 SOUTH BOSTON ST.
TULSA 19, OKLAHOMA

JEANNETTE KNEPRATH
4721 W. WASHINGTON BLVD.
MILWAUKEE 8, WIS.

National Spiritualist Association
of Churches
EXECUTIVE OFFICES
11811 WATERTOWN PLANK ROAD
MILWAUKEE 13, WISCONSIN

November 29, 1957

Earl S. Haines
128 Fifth Avenue South
St. Petersburg, Florida

Dear Mr. Haines:

This is to acknowledge receiving your letter of the 24th in which you make inquiry whether we have a certain affidavit about Mr. Lincoln having set in a seance.

I became secretary of the N.S.A.C. in 1946. Any of the files I have worked over I have never come across the affidavit you are inquiring about. However there is in storage a trunk which contains records placed there by the former secretary. What is in the trunk we have no knowledge of as it was neither cataloged or indexed.

We have in our Library a book, "Was Abraham Lincoln a Spiritualist" published 1991, written Mrs. Nettie Colburn Maynard. This book is also on file in the Library of Congress. Possibly you also have a copy. To me this book is worth more than the affidavit you refer to even if it should happen to be in the trunk in storage.

Sincerely yours

Emil Reichel

Emil C. Reichel
Secretary

Aug 6 1957

OFFICERS

REV. R. J. MACDONALD
PRESIDENT
328 JEFFERSON AVENUE
NIAGARA FALLS, N. Y.

REV. B. F. CLARK
VICE-PRESIDENT
1415 CENTRAL AVE.
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BURLINGAME, CALIF.

MEMBER
INTERNATIONAL SPIRITUALIST
FEDERATION

National Spiritualist Association

of Churches

EXECUTIVE OFFICES
11811 WATERTOWN PLANK ROAD
MILWAUKEE 13, WISCONSIN

December 9, 1957

TRUSTEES

DR. VICTORIA BARNES
SUPT.
BUREAU OF EDUCATION
1265 GLENLAKE AVE.
CHICAGO 40, ILL.

REV. H. G. BURROUGHS
3712 INGOMAR ST., N. W.
WASHINGTON 15, D. C.
RESIDENT AGENT

REV. ARTHUR MYERS
LILY DALE, N. Y.

JOHN H. CUDDY
AUDITOR
1614 SOUTH BOSTON ST.
TULSA 19, OKLAHOMA

JEANNETTE KNEPRATH
4721 W. WASHINGTON BLVD.
MILWAUKEE 8, WIS.

Earl S. Haines
128 Fifth Avenue South
St. Petersburg, Florida

Dear Mr. Haines:

This is in reply to your letter of the 4th.

We are wondering whether the Lincoln scholars will accept even the affidavit. When the trunk will be opened and examined it will require other members of the National Board to be present. Therefore such arrangement will first have to be made. The Board will be meeting here in April at which time we shall place your request for a search of this affidavit. If we locate it we shall be happy to let you know.

If you have the opportunity to read the memoirs of Carl Schurz, U.S. General during the Civil war and later a Secretary of State in (I believe Johnson's cabinet) might provide you with additional material. Have you read Muldon's Psychic experiences of famous people? He makes quotes from the Maynard book, however possibly he might have material that you would be interested in.

Sincerely yours

Emil C. Reichel

Emil C. Reichel

Reichel 1/8

(Copy)

December 2, 1957

Dr. David C. Mearns,
Library of Congress
Washington, D. C.

Dear Dr. Mearns:

When I made my second visit last July to your great Library for further research on the religion of Abraham Lincoln I told you of my purpose to thoroughly investigate the psychic phenomena phase, a task that apparently has never been done, or done adequately.

I can understand why the Lincoln scholars have ignored, or have not taken seriously, this aspect of his religious expression. It is my conviction that in the perspective of history it will add to the great President's fame, rather than be a disservice to bring out the fact that he attended many "circles" and seances during his presidency, and did so with very serious purposes.

This will be more obvious when Dr. J. B. Rhine at Duke finally proves survival and the possibility under Natural Law of spirit communication, as I have reason to believe he will. Then mankind will have a more solid basis or incentive for moral conduct than is possible in this more enlightened age under orthodoxy, which appears to be loosing its authority rapidly. I say this believing too that psychic phenomena are not for everybody and have many pitfalls.

It is generally conceded, is it not, that Lincoln was superior in statesmanship to most of his political contemporaries. It may be demonstrated someday, and will be I believe, that, in his concept of religion based not on ecclesiastical dogma and priest-agency, but solidly on Natural Law, with which psychic science is normally and inherently synthesized, he was far ahead of his day, and even of this day.

I am saying these things as a sort of prelude of my main purpose in writing to you. I need your help.

I have already gathered considerable material which I believe the Lincoln scholars will accept as competent evidence that Abe's interest in spirit communication was much more than casual. But I shall need at least another year of research before attempting to set-down my findings.

The most important single piece of evidence I have found is the autobiography of Col. Simon P. Kase (1814-1900), the

Dr. David C. Mearns

Dec. 2, 1957

Philadelphia railroad builder, published in the late 1890's by the International Printing Co., of Philadelphia. It is a 31 page booklet which I discovered and read in the home of Edwin Kase, a great grandson of Col. Kase, in Lebanon, Pa. last July.

About half of this document relates to the Colonel's business and railroad building and about half is devoted to his interest and that of Mr. Lincoln in Spiritualism. He tells of his discussing this subject with the President and of his attending seances with him and others in Georgetown and the White House, and of his introducing the New York medium Conklin, to Mr. Lincoln. It was this man who claimed to have received with instruction to deliver to the President the "E. Baker" spirit-written letter which you know was found in the Robt. Lincoln collection.

I tried without success to find a copy of this Kase booklet in Philadelphia libraries and elsewhere; also through professional book finders. Nor does the Library of Congress have it, but one of your catalogues shows that Brown University has a copy.

The exact title of the booklet is

"The Emancipation Proclamation
How and by Whom it was
given to
Abraham Lincoln
in 1861"

Would you be able to borrow this booklet from Brown University? I would like to quote parts of it and have a copy made of one of the two fine photographs of Col. Kase, which it contains. Then too I would like to have your evaluation of this document.

There was another Philadelphia man who, like Kase, knew about Lincoln's interest in Spiritualism. I refer to Rufus C. Hartranft who published the Nettie Maynard book in 1891, "Was Abraham Lincoln a Spiritualist?" If we can establish by investigation in Philadelphia that Mr. Hartranft was a reliable man and that he thoroughly examined the honesty and claims made by Mrs. Maynard, as he sets forth in his "Publisher's Preface", it would seem to be an important thing to do. There appears to be no doubt either about the integrity of Mrs. Cadwallader, Editor of the old Progressive

Dr. David C. Mearns

Dec. 2, 1957

Thinker, who republished this important Maynard book in 1917.

Did you know that recently an edition of the Maynard book was published in London?

If I succeed in getting out a small book on Lincoln's religion the major part will be concerned with his liberal, unorthodox views. I shall not over emphasize the Spiritualist aspect.

I shall want to have a longer talk with you when I come to Washington again, probably next spring. Meanwhile I hope you can obtain a copy of the Col. Kase autobiography.

With apologies for this long letter, I am

Your sincere

Earl S. Haines



THE LIBRARY OF CONGRESS

WASHINGTON 25, D. C.

REFERENCE DEPARTMENT
MANUSCRIPTS DIVISION

December 18, 1957

Dear Mr. Haines:

Thank you for your interesting letter of December 2.

I hope that the Library can one day acquire a copy
of Col. Kase's memoir.

With best wishes,

Faithfully yours,


David C. Mearns
Chief
Manuscript Division

Mr. Earl S. Haines
128 Fifth Avenue South
St. Petersburg, Florida

Franklin and Marshall College
Lancaster, Pennsylvania

FACKENTHAL LIBRARY

January 29, 1958

Mr. Earl S. Haines
128 Fifth Avenue South
St. Petersburg, Florida

Dear Mr. Haines:

We have been able to locate a copy of The Emancipation Proclamation, How and By Whom it was Given to Abraham Lincoln. However, the library owing it requested that it be used only in our library. For this reason we have had made a photostatic copy which we are sending to you on interlibrary loan. We are marking the due date as April 1st.

Sincerely,

Dorothy R. Neprash
Dorothy R. Neprash (Mrs. J.A.)
Interlibrary Loan

FROM
FACKENTHAL LIBRARY
Franklin & Marshall College
Lancaster, Pa.

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Postmaster: This package may be
opened for postal inspection if
necessary.

Return postage guaranteed

FOR

Mr. Earl S. Haines
128 Fifth Avenue South
St. Petersburg, Florida

Recd
2/1/58 and 7th 1958
copy
returned copy
2/10/58

BROWN UNIVERSITY
THE LIBRARY
PROVIDENCE 12, RHODE ISLAND

February 17, 1958

Mr. Earl S. Haines
128 Fifth Avenue South
St. Petersburg
Florida

Dear Sir,

The Library of Congress already has
on loan our copy of Simon P. Kase's
The Emancipation Proclamation.

We supposed that this might be in
connection with your enquiry; but if it
is not, please ask the St. Petersburg
Public Library to request it from us on
interlibrary loan, and we will be glad
to make arrangements when the book comes
back from the Library of Congress.

Yours faithfully,

John R. Turner Ettlinger

Replied
3/4/58

John R. Turner Ettlinger
In Charge
Special Collections

Franklin and Marshall College
Lancaster, Pennsylvania

FACKENTHAL LIBRARY

February 19, 1958

Mr. Earl S. Haines
128 Fifth Avenue South
St. Petersburg, Florida

Dear Mr. Haines:

Mrs. Dorothy Neprash, our reference librarian, has given me your letter. I hasten to tell you that I would be delighted to have Mr. Moore make several copies of the Kase pamphlet. Shall I send it to you, or do you want me to send it directly to him?

We borrowed the pamphlet from Brown University Library, Providence, Rhode Island. It is in the McLellan Collection of Lincolniana there. I did not have the front cover photographed. So perhaps it would be better to have the original sent from Brown to Mr. Moore to have the several copies made. Let me hear from you.

Faithfully,

Herbert B. Anstaett
Herbert B. Anstaett
Librarian

HBA:BLH

Replied 3/3/58
regarding our try
first to get Brown
ready to send check
me down.

829 So. Lincoln Ave
Springfield, Illinois

February 22, 1958

Dear Mr. Haines:

It was a pleasure to hear from you again and I hope you can get up to visit the Lincoln library here this summer. I am no longer in the Lincoln room but I am still with the Historical Library and will look forward to seeing you.

There have been many changes in the last two years, since Dr. Pratt died. I am now the Reference Librarian in the Historical Library and James T. Hickey is in charge in the Lincoln room.

I was much interested in your discovery of the Rose auto biography. I had never heard of it but shall look, Monday, when I am back at the library to see what I can find out about the book and especially the inference Col. Rose makes about the Emancipation Proclamation and how Lincoln got his

inspiration & issue it.

I hate to be a skeptic but it is hard for me to believe that he got it directly from the spirit world. Indirectly, perhaps, for may it not be that we are all "compassed about" with a "great cloud of witnesses"?

We have had a bitter, bitter cold winter here with many days below zero and winds of gale proportions. Our coldest so far this winter was 9° below zero. But we have been very fortunate here so far, about snow although both north and south of us there have been terribly heavy snows. St. Louis had 12 inches of snow about this work a go but we did not get even a trace at that time. but there have been heavy snows as close as forty miles north, but so far we have been lucky. When they had the fifteen inch snow in Kansas City we got two days of rain and drizzle.

Have been listening this afternoon to the Metropolitan Opera on the radio. The opera is "La Traviata" and it is beautiful.

We have at last succumbed and got a TV set, too. But reception in Springfield is not very good. We have but one local station. And the only other channels we can get are Champaign, Ill. (90 miles) and Decatur Ill. (40 miles) But Champaign comes in better than Decatur.

Now the opera on the radio I am getting from Chicago with poor reception. It is certainly unfortunate that TV can only be transmitted for such short distances Springfield is in what is known as a "fringe area" for TV reception.

Today is sunny and bright and quite mild again - up to 45° in fact. I hope the bitter weather is over for this season. Being Washington's Birthday today was a holiday for me but not for my wife who works at the Public Library. It will soon be time for me to go down for her.

I am sorry to know it has been

so cold in Florida. I had a card from
a friend in Tallahassee recently and it was
really cold there. A friend here in Springfield
^{recently} ~~recent~~ was in Key West for a week and said
it was delightful — came back with a good
coat of tan, too.

Best of wishes to you, sincerely

S. L. Parker Webster

COPY

St. Petersburg, Florida

March 4, 1958

Mr. John R. T. Ettlinger
Brown University Library
Providence, Rhode Island

Dear Mr. Ettlinger:

Thank you very much for your generous and helpful offer of February 17th to loan me through our local library your important copy of the Col. Simon P. Kase book.

This is indeed an invaluable document, in the respect in which it throws further light on Lincoln's serious interest in spirit communication. And Col. Kase's testimony indicates, as have some other records, that possibly President Lincoln was influenced by spirit messages to decide early in 1862 to issue an Emancipation Proclamation. This was a reversal of Mr. Lincoln's attitude up to this time.

After my discovery and reading of this small book last July in the home of Edwin G. Kase (a great-grandson of Col. Kase) in Lebanon, Pennsylvania, I began an extensive search for a copy in several libraries and elsewhere, including the Library of Congress. I learned that your library was the only one listed as having a copy.

However, only recently the generous librarian at Franklin and Marshall College loaned me a photostat copy, minus the cover, which he had made from the book you had loaned him. I had a photostat made for myself and returned the document to Mr. Anstaett.

Now I am hoping we can have a few copies made for the use of a few Lincoln scholars and Lincoln centers, especially those at Chicago, Springfield, Illinois, and Fort Wayne, Indiana. I assume that now the Library of Congress has a copy as a result of your loan to it. Dr. Mearns wrote me he was trying to obtain the book.

Now may I suggest how I think, with your consent and further cooperation, we can have a few copies made from your original volume, copies which will show the title on the cover, which is significant.

March 4, 1958

Charles F. Moore, a friend of mine, is a top official in the Photostat Corporation of America in Rochester, New York. I am sure Mr. Moore would make some copies for us, if you would be willing to loan your book for this purpose. If you agree, I will write Mr. Moore and make all necessary arrangements, including the sending of the copies to the Lincoln libraries and historians.

I am not a "Spiritualist", but having found ample documentary proof in my study of Mr. Lincoln's religion that the great President was interested in and attended seances in Georgetown and the White House, I have recently made an objective and personal investigation of psychic phenomena. I am certain now, absolutely certain, that under the right conditions, spirit communication is possible.

The only question still to be resolved, if possible, is whether or not Mr. Lincoln attended seances and received spirit messages prior to his decision (apparently in June or July, 1862) to issue an emancipation document, as is inferred in the Col. Kase autobiography.

It is my purpose to investigate this question further; also to discuss it with Lincoln scholars, like Paul M. Angle of Chicago and Dr. R. Gerald McMurtry of Fort Wayne, before attempting to set-down or publish any findings. This is one reason I am trying to get copies of the Kase book to some of our outstanding Lincoln historians. We should have their evaluation of this Kase material, which presumably they have not seen.

I have read several books and articles and many casual references here and abroad on Lincoln's psychic experiences, but thus far no one (except possibly the little medium, Nettie Colburn Maynard, who "read" so many times for the President and his wife) has given us *prima facie* information sufficiently documented to impress the Lincoln historians, who presumably have not had any empirical knowledge of psychic phenomena.

I can well understand why the historians have not taken seriously Lincoln's psychic experiences. It is my conviction that in the perspective of history it will add to the great President's fame, rather than be a disservice, to bring out now the documented facts that he attended many "circles" and seances during his presidency, and did so with serious and deliberate purposes.

This will become more obvious when the scientists some day prove survival and the possibility of spirit communication through the operation Natural Law, as I believe they will. Then mankind will have a more solid basis or incentive for moral conduct

March 4, 1958

than we are now experiencing in this more enlightened age under orthodoxy, which appears to be losing its authority rapidly. I say this believing too that psychic phenomena are not for everybody and have many pitfalls.

If you approve my suggestion about having the copies printed through Mr. Moore, or if you have a better plan, I will be happy to hear from you.

Yours sincerely,

Earl S. Haines

Earl S. Haines

ESH:gc

BROWN UNIVERSITY
THE LIBRARY
PROVIDENCE 12, RHODE ISLAND

March 14, 1958

Mr. Earl S. Haines
128 Fifth Avenue South
St. Petersburg
Florida

Dear Mr. Haines,

Thank you for your letter of March 4th. Our copy of Kase's pamphlet is still at the Library of Congress, but we have recalled it, and I expect it will be here soon.

We would have no objection to its being reproduced. If it was published in any form or printed, we would normally require an acknowledgement of the source being made in the publication, but if it is only required for private circulation in the manner you suggest this will not be necessary.

We would prefer to send you a negative photostat or microfilm copy, which we can get made here for a small charge, and which you would be free to use as you think fit, than to send the book itself. Probably a photostat would be more useful if you were to have the work done by the Photostat Corporation. You might like to investigate the xerography process done from microfilm by University Microfilms, 313 N. First Street, Ann Arbor, Michigan. They would doubtless send you descriptive literature on request.

Yours sincerely,

John R. Turner Ettlinger

John R. Turner Ettlinger
In Charge
Special Collections

*3/18
RAB sent*

Franklin and Marshall College
Lancaster, Pennsylvania

FACKENTHAL LIBRARY

March 21, 1958

Mr. Earl S. Haines
128 Fifth Avenue South
St. Petersburg, Florida

Dear Mr. Haines:

Thank you for your recent letter. You asked whether or not our library has a copy of Henrietta Colburn Maynard's Was Abraham Lincoln a Spiritualist? I am sorry to have to report that we do not have this item.

Faithfully,

Herbert B. Anstaett
Herbert B. Anstaett
Librarian

HBA:BLH



THE LIBRARY OF CONGRESS

WASHINGTON 25, D. C.

REFERENCE DEPARTMENT
SERIALS DIVISION

March 10, 1959

Dear Mr. Haines:

We have received your inquiry of February 28, 1959, concerning the location of files of the Banner of Light and The Spiritual Scientist.

Virata
3/16

A complete file of The Spiritual Scientist is located at the Boston Athenaeum, 10½ Beacon Street, Boston 8, Massachusetts.

3/16

A complete file of the Banner of Light is located at the American Antiquarian Society, Corner Salisbury Street and Park Avenue, Worcester 9, Massachusetts. The University of Pennsylvania Library, 34th and Walnut Streets, Philadelphia 4, Pennsylvania has volumes 1-4 and 9-63. The Library of Congress has an incomplete file consisting of the following:

[V. 3, no. 9-y. 6, no. 14; May 29, 1858-Dec. 31, 1859]
[V. 5, no. 11-V. 74, no. 5; June 11, 1859-Oct. 7, 1893.]

This file is very incomplete and you would probably do best to inquire of the Antiquarian Society.

Sincerely yours,

Paul L. Berry
Paul L. Berry
Chief
Serial Division

Mr. Earl S. Haines
128 Fifth Avenue South
St. Petersburg, Florida

163 Mansfield Street
New Haven, Conn.
May 17, 1959

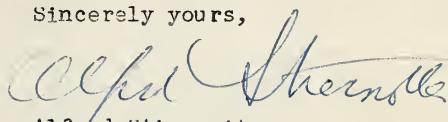
Mr. Earl S. Haines
414 Eastern Drive
Chesterfield, Indiana

Dear Mr. Haines:

Mr. Tator had already written me about your wish to receive the Liberal Arts Press catalog, and here it is enclosed. My book is on page 21, but will not be ready for about two months.

Mr. Tator also mentioned the fact that you were doing some research on Abraham Lincoln and would like information as to his religious affiliations. I think you could find this in Lincoln's Devotional with an Introduction by Carl Sandburg, published by Channel Press, Inc., 1957 in Great Neck, New York. There is also another book by Henry B. Rankin, Personal Recollections of Abraham Lincoln, but I do not know the publisher.

Sincerely yours,



Alfred Stiernotte

INDIANA UNIVERSITY

The University Libraries

BLOOMINGTON, INDIANA

August 17, 1959

Mr. Earl S. Haines
414 Eastern Drive
Chesterfield, Indiana

Dear Mr. Haines,

You are correct; Indiana University has a large special collection of books on Abraham Lincoln. We would be happy to have you make use of this collection at any time.

Sincerely yours,

Cecil K. Byrd
Cecil K. Byrd
Associate Director

CKB:ak

ILLINOIS STATE HISTORICAL LIBRARY

STATE OF ILLINOIS, WILLIAM G. STRATTON, GOVERNOR, SPRINGFIELD, ILLINOIS

December 2, 1959

Mr. Earl S. Haines
453 Fifth Avenue South
St. Petersburg, Florida

Dear Mr. Haines:

The Illinois State Historical Library has but one copy each of Dr. Fayette Hall's, The Secret and Political History of the War of the Rebellion . . . (New Haven, Conn., 1890) and The Copperhead, or The Secret Political History of Our Civil War Unveiled (New Haven, Conn., 1902). It is our policy to lend books only when we have duplicates.

Could you not obtain these from the Library of Congress? The Library of Congress should have two of each as the booklets have been copyrighted.

We have made the change in your address in the office of the Illinois State Historical Society as you requested.

Sincerely yours,

Clyde C. Walton
Clyde C. Walton

CCW:jes



NEWTON C. FARR
RAYMOND N. DOOLEY
CLARENCE P. MC CLELLAND
Trustees

CLYDE C. WALTON
State Historian

MARGARET A. FLINT
Reference Librarian

HOWARD F. RISSLER
Research Editor



Sept. 6th 1960

Dear Dr. McMurtry

I am sending you in today's mail a box of Lincoln books that contain strong data on his psychical activities. Of course there are several other rare books which I borrowed from various libraries included in my story.

In ^{the} story I am also sending you in today's mail registered mail.

The books are a gift to you research material on Lincoln's "spiritualism" so-called. I prefer to refer to it as psychic science. Because certainly it operates, if at all, under Natural Law. Spiritualism is more ^{of a set}.

You will understand that I was pretty much an invalid all summer and am still not able to do any normal work. But do feel now I am making some little progress.

I regret I am compelled to send you my write-up of the part of the Lincoln history on psychical matters in long hand. But I was not able to get a typist or go into Anderson to have the services of a stenographer. But I think you will have no trouble reading the story as copy from my roughed-out draft by a high school boy.

You may recall that several years ago when we first discussed my plan to do a story on Lincoln's liberalism you thought it was a good idea. I must admit this isn't it.

also in spirit sciences and spirit communication. You suggested then that I make a study of his psychical experience and write up the story. It was your influence, I feel, that more than any other that caused me to do the several ~~different~~ years of research that went into this historic study; spending much time, much searching, and no little expense, considering the many trips I made to various libraries, including some in N.Y., Penn., and Mass., besides those trips to the Library of Congress and I might mention my finding the Col. Kase book. If you feel that my story, on shelf we say my discussion of these historic sources of historic documents, has any value, as an inducement for further research and an ultimate book on this subject by some recognized Lincoln historian, some time in the future, I shall want my story to show that my work was undertaken at the suggestion of the Foundation.

You will know how to add a note, much as Brown University added an item to its Col. Kase photostat identifying it as coming from that university.

I am making this suggestion in case

You want to call attention to this, as having been done for the Foundation's research projects.

It is my hope that you will consider this job I did - although somewhat curtailed because of the status of my health the past 4 months - will fit into the Foundation's research program and that you will stamp it or label it to so identify it as a Foundation sponsorship.

Then if you choose to have some copies made to go to a few other libraries, as I never promised such as the big one in Springfield, for example, and the Library of Congress, (in measures) the document will be identified at once as a memorandum on Foundation project, done particularly by ESH for the Foundation. You can change my titles to better fit this purpose.

Anyway I will appreciate getting your reaction to the story after you have had an opportunity to read it.

Perhaps you will phone me - Chesterfield 8-7714.

I plan, if able, to leave here Sept 15th to make my future home in St. Petersburg. I have sold our home here and will turn it over to the buyer Sept 15th.

Sincerely, Earl S. Haines

September 9, 1960

Mr. Earl S. Haines
414 Eastern Drive
Chesterfield, Indiana

Dear Mr. Haines:

I have had a lot of pleasure looking over your material on psychic science. We are, indeed, grateful for such fine research material.

I have been reading your "Research Report" and I find it intensely interesting. I think that eventually I will set up a separate book case for your books, magazines, folios, etc.

The following list enumerates the different items you presented to the Foundation:

Books

Horn, Mrs. S. G.: The Next World Interviewed

Britten, Emma Hordinge: Nineteen Century Miracles

Maynard, Nettie Colburn: Was Abraham Lincoln a Spiritualist?
1891 edition

Maynard, Nettie Colburn: Was Abraham Lincoln a Spiritualist?
1917 edition

Maynard, Nettie Colburn: Was Abraham Lincoln a Spiritualist?
1956 edition

Valney, C. F.: The Ruins, or Meditation on The Revolutions of Empires...etc.

Francis, John R.: Gems of Thought from Leading Intellectual Lights

September 9, 1960

Cardiff, Ira D.: The Truth About Lincoln

Davis, A. Powell: America's Real Religion

Magazines

Communications, February, 1921

The Truth Seeker, August, 1956

Correspondence & Clippings

Lincoln Data (Miscellaneous)

Folios

Abraham Lincoln (Newspaper & magazine articles)

A Research Report: By Earl S. Haines

The item that I appreciate most is your bibliographical study of the different sources relative to Lincoln's interest in physic science. This will be of immeasureable value to some student who will eventually do a worth-while study of this topic.

Many thanks for this fine gift. You need not worry about your research report being in long hand. It is quite legible.

You are kind to tell me that I had something to do with your taking up this historical research. I recall very well your several visits to Fort Wayne and the interesting discussions that we engaged in. I know that you have devoted a great deal of time and a lot of money to this project. Please be assured that your efforts were not in vain and some student will one day be grateful to you for this spade work.

We will keep in mind your request that "your work in this field was undertaken at the suggestion of the Foundation". We will of course insist that you be given proper credit.

I wish you the best of luck and good health, once you arrive at your permanent home at St. Petersburg.

Again thanking you for your help and gift, I remain

Yours sincerely,

RGM:hw, J. f. R. G. M. R. Gerald McMurtry
P.S. I shall continue to read your material before I place it in its permanent location in our collection.

A Research Report

Earl S Haines, ^{by} 58 Petersburg, Florida
Suggesting to Lincoln Libraries and Historians

Some of the rare and little-known documents which clearly and unequivocally show Abraham Lincoln's frequent psychical experiences during his White House days, and which reveal he was occasionally influenced by spirit counsel in making important Administration decisions.

The results of my several years of objective research into this very phenomenal psychical phase of the great President's life - to which some of the Lincoln scholars, it must be said, have made only slight references are submitted with no pretence that they are final or complete. We are certain there are other perhaps even "greener pastures" beyond this researcher's limited energies and resources. For example, we were able in June 1958 to make only a cursory examination of the more than 2800 issues of the "Banner of Light" which was published weekly in Boston from 1854 to 1906, a complete file of which will be found only in the library of the venerable American Antiquarian Society in Worcester, Mass. No other library, says the Library of Congress, has a complete file.

These evidences of Mr. Lincoln's serious interest and participation in spirit communication, "which the majority of historians glide over with a careless touch" have been prepared and are submitted with no desire what-so-ever to promote a wider acceptance of psychic science, nor would we want to disturb the peace of mind of the incredulous adherents to the ancient Christian dogma.

Our sole and humble purpose is to invite the attention of the Lincoln historians and librarians to a number of reliable historic books and documents not now generally found in the Lincoln libraries.

This we do in the fond hope that some day

some Lincoln scholars, like the author of the recent "Lincoln Nobody Knows", Dr. Clement, may be encouraged and aided in giving to the world, at long last, a complete authoritative story of Abraham Lincoln's psychical experiences.

These experiences are supported by reliable contemporary witnesses, many of them, and by abundant documentation, much more than the part that is discussed here.

This researcher believes the Lincoln scholars cannot continue to bypass these historic records without seriously jeopardizing their reputations.

Anyway here is my small contribution to a study of Lincoln's many psychical activities during his first term as President:

The Emancipation Proclamation

How and by whom it was given to
Abraham Lincoln

in 1861

By Colonel Simon P. Kase

Colonel Simon P. Kase, the Pennsylvania industrialist, railroad builder and banker was born in 1814 and passed to the spirit world the latter part of August 1900 in Philadelphia. In a front-page story, the Evening Bulletin stated his funeral was conducted by his Spiritualist friends.

This 31-page booklet, which in July 1957 I discovered in the Lebanon, Pa., house of a great-grandson of Col. Kase apparently was not widely distributed. The Library of Congress did not have a copy then (it has a copy now) nor was it listed as being in any of the Lincoln collections except the one at Brown University, Providence, R. I.

Mr. John P. Turner Ettlinger of the Brown University Library made a photostat negative for me from which I had the Photostat Corporation of America, at Rochester N. Y. make about a dozen copies. Some of our larger Lincoln libraries have one of these copies, and I sent one to a library in London.

About half of this booklet covers the industrial life and works of Col. Kase. The balance is devoted to the story of the Colonel's psychical experiences which he first discussed with Lincoln on Saturday evening Dec. 28, 1861, and on this occasion arrangements were made for the New York medium J. B. Conklin to deliver to the President the next day, the spirit-written letter Mr. Conklin had received from "E. Baker" with instructions to deliver it to "His Excellency the President".

Edward Baker was Lincoln's intimate friend and had come to Washington from Springfield

Illinois, to assist the President in the conduct of the war. He was killed in the battle of Ball's Bluff, Virginia, in October, 1861. His letter to the president through the mediumship of Conklin is dated Dec. 28, 1861. That was on a Saturday. Lincoln's engagement with Conklin arranged through Col. Kase, was the next day, Sunday, Dec. 29, 1861. The President had said: (Page 22) "Tell Mr. Conklin that I will see him on Sunday, between 9 and 10 A.M."

There is no historic record of what occurred or was said at this Sunday morning meeting. We may assume that Mr. Conklin delivered the Baker letter which he had insisted to Col. Kase he was commissioned by the spirit of Baker to do. This "mysterious letter" was found among the over 18,000 Lincoln papers Robert Todd Lincoln had specified should be made public in July 1949 through the Library of Congress.

Apparently, as will be discussed later, the President invited Conklin to "sit" for him at the White House on the "four succeeding Sundays" following the visit on Sunday Dec. 29, 1861. (Very important item)

The Conklin letter which Col. Kase had carried to the President at the time of his own long interview (as recorded in his autobiography) - pages 16 to 25), reads as follows:

"I have been sent from the City of New York by spiritual influence pertaining to the interest of the nation. I can not return until I see you. Appoint the time. Yours etc."

(Signed) "J. B. Conklin".

The Baker spirit-written letter is published in the June, 1948, issue of the "Journal of the Illinois State Historical Society" (Page 171, Vol. 41), in an article written

by the then State Historian, by
Monaghan. Here it is:

"Dec. 23, 1861"

"My friend, will you please have this
conveyed to his Excellency, the President."

"My esteemed and best earthly friend.
You will no doubt be surprised to receive
this from me, but, I like millions of other
disembodied spirits feel a desire to convey
expressions of gratitude and hope to earthly
friends. I am not dead. I still live a conscious
individual with hope aspirations (sic) and
interest for the Union still alive. I experienced
a happy reality - a glorious change by the
process called death. I will communicate
with you personally, if not now, after the
close of your official term. I will be with
you in spirit and with many others impress
and strengthen you. Man lives on Earth,
to live elsewhere, and that elsewhere is
ever present. Heaven and Hell are conditions
not localities."

"C. Baker"

In Mr. Monaghan's article we find these
comments on the psychic phenomena of
the war era:

"At the time of the Civil War spiritualism
flourished in the North but not in the South.
The cult was noticeably strong in centers
which supported Fremont and Lincoln in 1858
and 1860. In fact it was part of the radical
transcendentalism of the period and it went
hand-in-hand with the crusade for
temperance and against slavery. Many
of Lincoln's constituents took spiritualism
seriously and the President attended seances
in Washington.

"At the time Lincoln was elected
spiritualism had reached the proportions

of a craze. Contemporary newspapers carried many acts of visitations and spiritualistic seances. In hotel parlors, in private homes, or steamboats so-called mediums became entranced and talked with spirits of the dead.

"It is not surprising therefore that the mysterious letter sent him by the spirit of Edward Baker was preserved permanently among the Presidents papers, and it does reveal a new facet of Lincoln's character."

"Mrs. Lincoln took spiritualism more seriously than her husband did. At least three mediums held seances in the White House: Nettie Colburn Maynard, Charles Foster, and Charles Colchester."

Apparently Mr. Monaghan did not have access to several other historic documents, which showed medium J. B. Conklin as having been a White House guest of the President on "the four succeeding Sundays", referring apparently to the first meeting, Sunday Dec. 29, 1861.

Col. Kase in his autobiography does not make a definite categorical statement attributing the Emancipation Proclamation specifically to spirit intercession. But the ~~inference~~^{SEN} is strong that he so understood the matter. This is indicated in the title he gave his booklet, and in the "conclusions" he stated following his long interview with the president on the subject of Spiritualism (Pages 16 - 25). "Thus it was", says Kase (Page 25), "that President Lincoln was convinced as to the course he should pursue; the command coming from that all-seeing spirit through the instrumentality of the angel world, was not to be overlooked. He like a faithful servant, when convinced of his duty, feared not to do it, and to proclaim

freedom by the Emancipation Proclamation to four million slaves.

"Having given somewhat in detail the facts and circumstances attending the investigation of Modern Spiritualism by President Lincoln, and the results brought about by angelic or supernal influence, and my connection with it, let me indulge the hope that the reader will seek the truth by such fair and honest investigation as may be thought necessary for a realization of the wonderful phenomena, which was instrumental in relieving at one stroke of the ~~per~~ the heavy weight that pressed four million human beings down under the barbarous power of slavery".

Nineteenth Century Miracles
By
Emma Hardinge Britten, London, 1883

In her 556-page "World History of the Spiritualist Movement" published in 1884 Emma Hardinge Britten, the internationally prominent lecturer, editor and author of several volumes, records (pages 483-482) the story of the Dec. 29, 1861 meeting of J. B. Conklin with Lincoln and then adds these important statements: "In a condensed account of what followed this interview, the editor of the Spiritual Scientist, says: 'for four succeeding Sundays Mr. Conklin was a guest at the Presidential mansion.' Mr. Conklin has himself alleged to the author (Mrs. Britten), that the spirits not only urged the subject of the Emancipation Proclamation, but that they, in the name of the Independence & others, spelled out, letter-by-letter, the preliminary draft of that famous document. The result of these interviews was the President's proposition to his Cabinet to issue such a proclamation." (P. 485)

Quoting again from Emma Hardinge Britten's "World History of Spiritualism": "The influence exerted by the celebrated test medium Conklin, was not the only one brought to bear upon the good President, as the following incident will show. Again we give it in the simple words of Col. Kase, as narrated to the editor of the Spiritual Scientist, and confirmed through his own lips, in recent interviews with the author" (Mrs. Britten) (Page 485). What Mrs. Britten relates here is substantially the same story already told by Col. Kase, and others.

The Encyclopedia of Psychic Science

(a rare but very important reference book.
I shall try to obtain a copy for the Foundation
library)

By Dr. Mandor Fodde - 416 pages

The Encyclopedia of Psychic Science, published
in London, gives us the following sketch on
Conklin:

"Conklin, J. B., American test medium, —
giving answers from departed relatives to mental
questions of the sitters and reading seances. His
chief claim to remembrance is President Lincoln's
patronage. After Lincoln's election Conklin stated
in the Cleveland Plain Dealer that the President
elect was a Spiritualist. Lincoln refused to deny
the statement and it is recorded by Col. Kose
that for four successive Sundays previous to
the issue of the anti-slavery proclamation,
J. B. Conklin was a guest at the Presidential
mansion. Spirit messages delivered by Conklin,
greatly strengthened the president's determination
to make the historic step." (Page 55)

"Abraham Lincoln, the emancipator, was influenced
in his decision to free the slaves by spiritualistic
experiences ... The change in Lincoln's attitude was
mainly brought about by the influence of Horace
Richmond; by his experiences with the mediums,
J. B. Conklin, Mrs. Cranston Louie, Mrs. Miller, Nellie
Colburn (Maynard), and by Dr. Farnsworth's
predictions.

"Col. S. P. Kose testifies in the Spiritual Scientist
(Boston) that 'for four succeeding Sundays Mr. Conklin,
the test medium, was a guest at the presidential
mansion. The result of these interviews, was the
President's proposition to his cabinet to issue the
proclamation.'" (Page 203)

The Two Dr. Lafayette Hall Books (Very Important)

"The Seared and Political History of the War of the Rebellion" 1890

"The Copperheads, or the Secret History of our Civil War Unveiled" 1902

If the Lincoln historians will examine the activities, motives, and writings of Dr. Lafayette Hall, who was a frequent "sitter" at seances Lincoln attended both in Georgetown and the White House, they will be compelled to accept him as a major witness to the fact, which is supported by many other on-the-scene spectators, that the President frequently received messages from disembodied spirits during 1862 - 1864 inclusive - messages relative to administration and family matters.

What Dr. Hall recorded about the White House seances and those held at the Lourie home in Georgetown, both with respect to the names of the participants and general character of the conversations of the "two-world" participants agreed substantially with records left by at least three other contemporaries. We have already quoted parts of the story as told by Col. Kase and by Emma Harding Britton. The important writings of Nettie Colburn Maynard will be reviewed later. Also the pertinent testimony of several others who were participants or knew that such seances were held.

In Dr. Hall's first book, published in 1890, we get, as from several others, the story of the Georgetown and White House seances and a listing of some of those who attended. He also narrates the part Col. Kase played in bringing J. B. Conklin and the President together.

Let us quote first from Dr. Hall's first volume: "Abraham Lincoln was associated with spiritualism and mediums. He was under their advice

and instruction, both before and after his nomination and election, and during the whole time of his occupancy of the White House. He consulted them continually." (Page 8)

"In the summer of 1860, a clique of politically intriguing spiritualists met at the home of a noted medium, or mediums, as the whole family claimed to be mediums, by the name of Lourie" (Page 12)

Here are other references in the 1890 volume to the seances held at the Georgetown house of Cranston Lourie, whose wife and daughter, Mrs. Miller the pianist were also mediums. Note carefully the name of Judge Wattles:

"In the summer of 1863 becoming acquainted with the family before spoken of, the Louries, through a gentleman of great scientific attainments, who was investigating every subject of interest, among which was the new one of spiritualism, and being a gentleman of wealth and leisure, he spared no pains to gratify and satisfy his inquiring mind."

"Having had glowing accounts of the wonderful performances of the Lourie family he invited Mr. & Mrs. Lourie to make him a visit, which they did, and while there I met and invited them to New Haven, where they spent a few days at my house." (Page 16)

The gentleman of great scientific attainments" obviously was Judge Wattles, who is mentioned prominently by Col. Kase. (His autobiography) Page 23 Col. Kase tells us that it was Judge Wattles who took him to his first seance at the Louries, where among other sitters were "President Lincoln and his lady".

A little further on in his first book Dr. Hall states (Page 24) that "Judge Wattles was the most prominent of all the characters connected with the Louries, barring the President, a man of powerful intellect, and of great

general and secret information. He was a power behind the throne" ... "He spent most of the summer of 1863 and 1864 at my house in New Haven.

A large part of this first volume is devoted to severe criticism of Lincoln's conduct of the war and a defense of General McClellan. But it is in his second volume, published in 1902, also in New Haven, that Dr. Hall makes his most virulent attack on the President and reveals more clearly his own ulterior motives in attending seances with Lincoln and appearing to be a genuine friend of the Louries, Judge Wattles, and the President.

Here are some of the more pertinent paragraphs from the second volume: "Incidentally and circumstantially spiritism, through its investigation and professional association was the means of placing me in position which admitted me to the White House and to interview with President Lincoln. And that too, at a time when all casual visitors were refused admittance, and which has finally culminated in this demonstration."

"I stated at the commencement that spiritism was one of the chief factors in the management of our national affairs during the reign of Abraham Lincoln."

"I also assert and shall show that nearly every public act of Abraham Lincoln's so-called statesmanship was but an imitation of some historical barbarian predecessor or by direction of some barbarian spirit (supporting) to instruct him through the many mediums whom he employed and consulted and obeyed in the days of pagan Greece and Rome. And he kept those spirit mediums at his ready call the same as Attila kept and consulted his Sanguines through all his devastation of Gaul and the Roman Empire."

The first 35 pages of Dr. Hall's 1902, 63-

the same as the oracles were consulted

page books are employed chiefly to castigate and criticize the President. Lincoln is depicted as a cruel "dictator" who needlessly plunged the country in war and "deluged the land in blood."

Here is another comment on Judge Wattles. "Another important factor in the spiritual clique, Judge Augustus Wattles who was connected with the abolition party... and was well acquainted with Abraham Lincoln." (Page 37) "I became acquainted with the Judge in 1863, and found him a very pleasant, entertaining gentleman, from whom much valuable information could be obtained. So much so that upon my invitation he spent most of two summers at my house. The winters he spent in Washington with the Lourie family."

"And here too in Dr. Hall's second book is further comment on the Lourie family: "There was a family living in Washington, born and brought up there, by the name of Lourie, consisting of two sons and older grown-ups daughter. Mr. & Mrs. Lourie claimed to be inspirational trance mediums. The daughter (Mrs. Miller), a physical medium, whose particular power consisted of causing the piano to jump and dance and keep step time to the music, a performance which I can myself vouch for, and with any number of persons seated upon the instrument at the time, and that too so far as I could discover, by some some occult or unknown force."

"Mr. Lincoln was well known to the Louries as was almost every other government official who was in any way approachable."

"The Louries were not the only mediums retained through whom the spirits were consulted. There were many others who came from the north, important messengers who were admitted into the White House when seances were continually held, or private consultations given by the mediums. Thomas Gates Foster was named as one "who was given a clerkship in the War Department."

"Miss Nettie Colburn (who was later married

to Postmaster William P. Maynard of White Plains, N. Y.) one of Mr. Lincoln's special mediums, had written a book giving an account of her services as a special medium to Mr. Lincoln since the summer of 1862 until his death." "J. B. Corklin, a New York medium seems to have dropped out of notice after his first interview with the President. (Page 40)"

It may be significant to note that in neither of Dr. Hall's books does he refer to Col. Kase; ex-Congressman, Daniel C. Somers; General Stickles, Commissioner of Agriculture; Isaac Newton, the Quaker from Burlington County, New Jersey, whom Lincoln called "friend Newton" when they played chess, or other prominent Washingtonians, as having attended seances with the President. Such well-known and highly respectable persons obviously would not be regarded as "politically intriguing" spiritualists, "and therefore could not have been used in Dr. Hall's attempt to malign and impeach Mr. Lincoln as a traitor. Nor would such venerable gentlemen be in rapport with, or tend to attract, the "babes" and "devilish spirits" Dr. Hall believed come through as "the chief factors in the management of our national affairs" during the reign of Abraham Lincoln.

I venture to suggest that Dr. Hall, in the following paragraph quoted from his second volume (Page 14) reveals his major purpose in telling in such detail the story of Lincoln's participation in the many White House and Georgetown seances: "The President is placed in his position and has taken an oath to abide by the law and the Constitution, and his authority emanates from this sphere, not from another, and it was just as much treason to receive and obey orders from that source (spirits) as from any other foreign power. I also believe that the spirits assuming them to be such, were devilish, for no honorable spirits would require

the President to violate his oath and obligations, and resign himself to obey and carry out their orders, "by employing the army and the sword."

"Was Abraham Lincoln a Spiritualist"
by
Nettie Colburn Maynard

Autobiography of the mediumship of Nettie Colburn Maynard, who held many seances in Georgetown and the White House, attended by the President and Mrs. Lincoln, and other prominent people.

Published in two editions in Philadelphia in 1891 by Rufus C. Hartmann. It was republished in 1917 by the Progressive Thinker, Chicago, and a fourth edition somewhat abridged was published in London, in 1956.

Of this Maynard book former Illinois State Historian Jay Monaghan says: "Mrs. Maynard conceived the President to be a sincere believer and her testimony deserves to be examined in detail."

This compiler would advise Lincoln students to examine carefully and thoughtfully the "Publisher's Preface", in which Mr. Hartmann relates in 12 pages how thoroughly he investigated the Maynard story before he published it.

Examine also M.C. Cadwallader's 6-page "forward" in the 1917 edition of Maynard's "Was Abraham Lincoln a Spiritualist". Mrs. Cadwallader was editor of the Progressive Thinker. Several I interviewed who knew her, insist she was a thoroughly reliable editor and historian.

Because the Maynard book is on the shelves of most of the Lincoln collections we are not attempting a review of it here. But we insist that no other volume is more important and trust-worthy, in the respect in which it reveals Mr. Lincoln's manifest and frequent interest in spirit communication.

Please read thoroughly and thoughtfully what Mr. Hartmann's says about how thoroughly he investigated the story and the author before he published the book in 1891. I found several articles in the 1892 fall editions of the *Denner of Light* Boston, strongly supporting the integrity of the book and of Mrs. Maynard.

God Dealing with Slavery
by
Thomas Richmond
in 1870

Advanced objective students of Psychic Law, and particularly those who have had empirical knowledge of its operation, will agree with this researcher that "God Dealing with Slavery" by Thomas Richmond is one of the most important of the reliable historic documents that show Mr. Lincoln's avowed relations to spirit communications.

Here is the full title Mr. Richmond gave his 239-page book as published by the Religious-Philosophical Publishing House, of Chicago, in 1870:

"God Dealing with Slavery"
"God's Instrumentalities in Emancipating the African Slave in America.

Spirit messages from Franklin, Lincoln, Adams, Jackson, Webster, Penn and others to the author
Thomas Richmond"

We quote from page 3: "President Lincoln is known through America and the world as the great visible instrument of the Emancipation of the African negro from slavery. His letters to the author since he passed away, as well as the messages from Dr. Franklin and others, prove that he was controlled by the Divine Mind acting through the author's brain. This was the channel of power from the world above, acting upon the national mind."

"Nearly all the communications in this book were written mechanically through his (Dr. L. L. Fairbanks) hand, without (say) by the spirits whose names appear."

Mr. Richmond devoted the first few chapters of his book to the story of his business life in Chicago.

On March 1, 1861 forty-eight well-known Chicago business men signed and sent to President Grant the following letter as reported on pages 2 & 9 of "God Dealing with Slavery". I note among the signatures the name of "J. W. Arnold" whom Lincoln scholars will recall was a close friend of ~~the~~ President Lincoln:

"U. S. Grant, President: We, the undersigned, old inhabitants of the City of Chicago, having been acquainted with Mr. Thomas Richmond for many years, as a resident and active businessman in this state, ~~do~~ take pleasure in recommending him to your honorable notice and consideration for any office that he may desire."

"We regard his business experience, capacity, industry, and integrity, equal to any position he may ask in your government ..."

In chapter 11 Mr. Richmond says: "The communications from spirits that follow this chapter are copied from the originals which I have ... They cover the ten years beginning with the year 1860, the election of Mr. Lincoln, president and closing with 1870 ... During these ten years I have been a public medium."

During this period Mr. Richmond made many trips to Washington. Says, "I attended a hundred and four sessions of Congress" - says most people didn't know he was a medium. "Senator Wade accepted the idea of my mission. Senator Howard accepted the general idea of spirit influence and control".

In his book, "Who are the Spiritualists", Dr. J. M. Peebles, on page 116 says: "Hon. Benjamin F. Wade of Ohio, ex-president of the Senate, and United States Senator, and ex-Senator Howard, of Michigan, were ardent Spiritualists."

Participants in psychic phenomena know both from psychic literature and from their own empirical experiences that spirit written communications, such as the Baker letter, and such as the following three which Mr. Richmond alleges he received from Mr. Lincoln, are routine under psychic law:

My friend:

May 25, 1865

"I did receive your letters while in Washington, and they exerted an influence upon me. I was governed much in the management of national affairs by direction from the spirit

world."

"I perceive now that you had a great influence upon me!"

"Your friend
A. Lincoln"

"My friend:

Sept 6, 1865

I cannot at this time explain the manner in which influence was brought to bear upon me through you, while I was President, but my thoughts were drawn to you. and upon the letters you sent me. By them I was led to the measure of arming the negro, and the removal from command of officers that chose not to fight.

There were other channels through which I was influenced, but the governing influence came through you and your circle...

Truly your friend
A. Lincoln

Another letter dated October 24, 1869 from Lincoln to Richmond says "Senator Howard agreed but that I had much opposition from the leading generals in the field."

"The power which I conceived came from God... when under the influence of the Higher Power, no human agency could change my purpose. God communicated to me through you and many others!"

A. Lincoln

"What is Spiritualism
and who are these Spiritualists"
By James M. Peebles, M.D., Ph.D.

World lecturer and author of 20 or more books on psychic matters. Says, "Lincoln's emancipation message was an inspiration from the spirit world."

Dr. Peebles states that Judge John Edmonds of the Supreme Court of New York, in an oration delivered in Rose Chapel, N. Y., "gave the proof" that Lincoln got his Emancipation Proclamation at psychic seances. "It is undeniable." Lincoln students should try to locate this address by Judge Edmonds. I tried.

"What is Spiritualism and Who are the Spiritualists", published in 1910, is a sort of who's-who in the realm of Spiritualism, with biographical sketches on 436 American and foreign men and women who ~~have~~ ^{had} experience in psychic phenomena. Here is a part of the sketch on Abraham Lincoln:

"Abraham Lincoln, the martyred President was a Spiritualist. He frequently attended seances at the residence of the Louises in Washington. His daughter was a medium. It was at this same family that Miss Nettie Colburn was entranced by spirits purporting to be Jefferson, and other fathers of our country, and who plead of Lincoln to free those four million slaves in bondage."

Sens of Thought

Published in Chicago in 1906 by the Progressive Thinker, contains a lecture delivered in London by Dr. J. M. Peebles, in which he states that "Lincoln frequently consulted the spirits through Colchester, Foster and other sensitives."

"In 1863 the martyred Lincoln attended several spiritual seances at the house of Mr. Louie, in Washington, D. C. This gentleman whom I knew, was a government employe in the Post Office Department, and Mrs. Miller, his daughter was

a superior medium, whose second S. P. Kase, called the railroad king, the Rev. John Pierpont, a Unitarian preacher and poet, the Hon. D.C. Somes, ex-congressman, General N. P. Banks, Major Channing and Abraham Lincoln with other distinguished personages quietly attended."

Dr. Peebles quoted a statement by Col. John Hoy, Lincoln's secretary, that his "Pike County Ballads" were from spirit inspiration, which "had taken complete possession of me".

The Spiritual Scientist

From an editorial on page one of the Spiritual Scientist, Boston, March, 1878, the files of which I examined on June 7, 1959 in The Boston Atheneum library:

"Much has been said and written concerning the part that Spiritualism played in producing the Emancipation Proclamation." The editorial continued with what it calls "well-authenticated information quoted from a lecture by Dr. J. M. Peebles, as follows:

"I would refer to the means brought to bear on President Lincoln's mind resulting in the Emancipation of four millions of slaves. I personally knew the men and the mediums. S. P. Kase Esq. of Philadelphia is one of the American railway kings, having aided in the construction of five railways, and was at one time president of two of them.

The lecture continued with the story again of the Medium Corklin being introduced by Kase to Lincoln. Peebles quoted the President as saying to Kase: "Take your seat, I know you very well, and appreciate the services that your railroads are doing in transporting our troops to the South. And Kase replies, "I certainly owe my financial success to spirit voice and spirit guidance."

Dr. Peebles is further quoted by the editor of the Spiritual Scientist as saying: "The spirit intelligences... requested some personal interviews with the President through their medium. This was arranged and for four (succeeding) Sundays. (obviously) during Jan. 1862. Mr. Corkein was a guest at the Presidential Mansion. What the exact result of the seances was is not known (but) later the Emancipation Proclamation was broached at the Cabinet meeting."

We quote again from Dr. Peebles London lecture as reported in "Gems of Thought."

"It was well known in government circles that Lincoln frequently consulted the spirits through Colchester, Foster and other sensitives, and it was quite generally understood that it was through messages from the ascended fathers of the Republic that Lincoln was induced to sign the proclamation that struck the shackles from four millions of human beings."

Spiritualism in the White House
from The Boston Gazette, 1863

Sandburg), in his volume III quotes a 1400-word story written by a Mr. Melton and published in the Gazette and in other newspapers with a Washington D.C., April 23, 1863, dateline: "Spiritualism in the White House."

Here is one of reporter Melton's paragraphs: "A few evenings ago Abraham Lincoln, President of the United States, was induced to give a spiritual seance in the Crimson Room at the White House to test the wonderful alleged supernatural powers of Mr. Charles C. Shrockle. It was my good fortune, as a friend of the medium, to be present, the party consisting of the President, Mrs. Lincoln, Mr. Wells, Mr. Stanton, Mr. L... of New York and Mr. F... of Philadelphia

Dr. Richard N. Current
History department University of N. C.

"Abraham Lincoln - man and myth, sixteenth president and national folk hero - is one of the most provocative and controversial figures in American history. Despite the multitude of books about him, despite the principles and convictions attributed to him, uncertainty and disagreement still exist over his motives, intentions and fundamental beliefs," says the publisher of "The Lincoln Nobody Knows".

And in his forward to this great new book the scholarly author, Dr. Richard N. Current, declares that "Abraham Lincoln despite the wealth of words written by him and about him, remains in many ways a mysterious man. There is no formula which will reveal, once and for all, the whole truth about The Lincoln Nobody Knows. My purpose is rather to set forth several enigmas of his life, several issues which historians and biographers still dispute, one of which was his psychical interests and activities. Dr. Current devotes several paragraphs to this phase of Lincoln's Washington activities.

Dr. Ridgley Martin, Ohio

Article in Feb. 1, 1927 issue of "The National Spiritualist" quoted in part: "Now that the affidavit of the 87 year old Dr. Ridgley Martin of Ohio, friend and associate of Mr. Lincoln, to the effect that he has sat with him in seances when Mr. Lincoln received and recognized messages from the Spirit World, has been filed away in the archives of the National Spiritualist Association of the United States of America, the big controversy in regard to Mr. Lincoln's religious views has been forever set at rest."

Mrs. Loretta Schmidt of Chesterfield Ind. heard Dr. Martin speak on this matter at an Indianapolis convention in the fall of 1926.

Paul Miller - England

Paul Miller, editor and of London devotes one chapter in his volume, "Cavalcade of the Spirit", to "Lincoln the Spiritualist", in which he says:

"In none of the Abraham Lincoln biographies is it stated that he was a spiritualist, although it was well known at the time. It could not be concealed if he had wished, for seances were held over a long period at the White House, at some of which many people were present, but at others only the President and Mrs. Lincoln. Lincoln had the kind of mind that could understand the value of Spiritualism, and he attended seances only because he drew something from them that helped him in one of the crises of human history."

The Spiritual Magazine - London

We quote a news item as published in the June 1865 issue, taken from the "Boston Banner of Light":
"Judge Edmonds gave an oration last Sunday evening at Chapel Hill; subject Abraham Lincoln. The house was filled to overflowing. The Judge spoke of the late President being in close sympathy with us in belief."

Illinois State Historical Journal

I recommend a reading of Jay Monaghan's article in the June 1941 issue.

"Lincoln attended several seances"
"Besides Hall and Maynard two other medium had access to the President"
The records show there were also several others.

Communication

A monthly Chicago magazine published beginning April, 1920, by the Spiritualistic Educational Association, an Illinois corporation.

Editor Loyd Kenyon Jones, a member of the National Institute of Arts and Letters said on page 8 of the Feb., 1921, issue: "There is no death - there are no dead. We know it, Lincoln knew it, because he was a spiritualist while serving our country. He held seances in Washington and wrote the history-making Emancipation Proclamation under spirit guidance."

Forty Years on the Spiritual Rostrum

by
Warren Chase - Wisconsin & Illinois
Member of State Legislatures
Ran for governor of Wisc.

In 1888 Mr. Chase published his "40 Years on the Spiritual Rostrum" (324 pages)

He lectured on psychic science all over the U. S. In Washington D. C. he "met several mediums who were giving private settings to President Lincoln." ... "I knew he was a spiritualist."

Mrs. Buell Randall's Mary Lincoln (Mrs. James Randall, All., Univ. (Page 241)

Mrs. Randall tells of a seance at the Soldiers Home where the Lincolns were staying in the summer of 1862. She wrote: "of course the bereaved mother received messages from Willie, and that made Colchester a privileged visitor to Mrs. Lincoln"

"But there was a lady medium Mrs. Nettie Colburn Maynard, who held seances for Mrs. Lincoln and wrote a book about the whole affair. This book gives an account of various meetings with Mrs. L. of a seance in the Red Room when Mr. L. was present."

Other Books of Reference

We call attention of the Lincoln researchers to the following documents not all of which are of major importance, but which support our contention that both the Lincolns were serious about their participation in psychic science. Future Lincoln writers who may want to investigate the subject more thoroughly than this researcher was able to do, should make an effort to locate the books and articles by Judge Edmonds, head of the N. Y. Supreme Court during the middle of the 19th century:

Modern American Spiritualism

By Emma Hardinge (Britten). 1869

Includes many complimentary comments on J. B. Conklin and additional corroborating information.

Our American Adventure

By Sir Arthur Conan Doyle, 1922

(Says Lincoln page 70) was a "convinced Spiritualist" and that "he was sustained at the most arduous times by help from the Beyond".

The History of Spiritualism

By Sir Arthur Conan Doyle - 2 volumes

(See Vol. I, Chapter VI - pages 149 - 179)

A general story of Lincoln's interest in psychical matter

Mary Lincoln

By Ruth Painter Randall

(States that Mrs. Lincoln was "susceptible to the wave of spiritualism sweeping the country" and that Colchester brought her "messages from Willie" which made him (Colchester) a "privileged visitor to Mrs. Lincoln." Also that Mrs. Maynard, then Nettie Colburn "held seances for Mrs. Lincoln".

Abraham Lincoln the Practical Mystic

By Francis Scribner, 1919

(His whole existence was controlled by influences beyond the ken of the most astute politicians of his time.)

Reminiscences of Abraham Lincoln

Compiled by Allen Thorndike Rice, 1884

Comment of Congressman John B. Alley

Page 690 - ("frequent visits of spiritualists at the White House" ... "Mrs. Lincoln did believe in spiritualism". But says Lincoln was not a spiritualist.)

Lincoln Lore #888 April 15, 1946

By Dr. Louis A. Warren

"There is but one book worthy of attention, that sets forth Lincoln's contacts with Spiritualism. It was written by a medium named Nettie Colburn Maynard." Of course there are many others etc.

"Abraham Lincoln, 'The Friend of Men'

By M. C. Cadwallader, 1926

The editor of the Progressive Thinker, Chicago, tells of visits to Nettie Colburn Maynard and of talks with Col. Rose and others who attended seances with Lincoln.

The famous lecture by Col. Henry Watterson on Abraham Lincoln.

"Inspired by God was Abraham Lincoln."

The Boston Gazette

Boston, Mass. April 23, 1863

Story of White House seance - (400 words)

The Growth of Lincoln's Faith

By Harlan Hoyt Warner, 1939

See "Forward, and page 123

Life Work of Cora L. V. Richmond
By Garrison D. Barrett, 1885
(For the advanced students)

Illinois State Historical Journal
Article by Jay Monaghan, June, 1941.
"Was Abraham Really a Spiritualist?"

The True American, Lincoln

By William Clergy Curtis, pages 376-379
"Story of White House seance arranged by
Lincoln", "several members of the Cabinet
being present."

Brownings Diary

Vol. I pages 101-103 - personal experiences
in 1853. Vol I page 408. Mary Lincoln at the
funeral.

The War Years

By Carl Sandburg

Vol. II Pages, 253 and 261

Vol. III Pages, 343 to 346

Life of Little Justin Hulburd

By E. W. Hulburd, 3 volumes, 1909

Life story of this diminutive actor, medium, and
spy employed by Lincoln. (Page 731) (Vol. III) Lincoln
"had several sittings with a man named Coulter."

Lincoln Was a Spiritualist (Very Important)

By J. J. Fitzgerald, 1924

This volume includes also "The Religion
of Abraham Lincoln," by Rev. B. F. Austin.

The Truth About Abraham Lincoln

—by—

EARL S. HAINES
St. Petersburg, Florida

WHAT was the religion, if any, of Abraham Lincoln?

Controversy over this question, beginning casually enough when the young frontiersman was clerking in the little Offutt store back in New Salem, crescendoed a little later into quite violent disputations after Abe had "assimilated" the works of Voltaire, Volney and Paine.

And because the religion of a popular hero is always everybody's business, this discussion has continued here and abroad from that day to this—a century and a quarter.

Of the estimated 1,500 biographers and sketches of Abraham Lincoln, ~~only~~ occasionally has any one given us a thorough and objective analysis of his religious views. Most have evaded this phase altogether, or at best given us what appears to be a compromising and complementary picture.

Perhaps they took the cue given by the man who knew Lincoln better than any other, William H. Herndon, his law partner and intimate friend for twenty years. It has been said many times that all biographies of the great civil war president are based largely on the one or on information contributed by his Springfield friend and partner.

Truth Discovered

When Dr. Holland came to Illinois from Massachusetts to gather material for his book shortly after the passing of the martyred president, his main source of information was old Billy Herndon. Herndon talked freely about Lincoln's Illinois career, but on the subject of religion he advised Holland that "Abe was no Protestant saint" and insisted that "the less said about that the better." (However, Mr. Herndon, as will be seen later, did not take his own advice.)

From those long winter evening discussions of the Sangamon River frontiersmen, as they sat around the pot-bellied stove, on through all the years to that last cabinet meeting in April, 1865, reliable, well-documented records have been preserved—records that tell unequivocally what this good man thought about "God," about the orthodox church, and about the world of spirit.

Here in these vast but sometimes obscured records we believe anyone without prejudice and malice aforethought, and not an obscurantist, can discover the truth about the real soul of Abraham Lincoln.

But the task calls for bold and tireless research. And it calls for a truth-seeker unswayed by popular and static public opinion—as molded by the all-powerful orthodox church.

It is our humble purpose to try to explore these records and quote copiously from them. My compendium of veridical and highly documented evidence which will follow is designed to "hew to the line and let the chips fall where they may." We will not be concerned about what may be the reactions of either our sectarian or secularist friends. We shall be content to presume that orthodoxy will continue as always to claim Mr. Lincoln as one of its own. And likewise free-thinkers and agnostics will go on finding comfort and fellowship in their hero.

Let us begin with William H. Herndon.

The eminent Illinois historian, Paul M. Angle, whose recent "The Living Lincoln" is being currently reviewed, said of Herndon's "Life of Lincoln": "There can be little question that Wm. H. Herndon contributed more than any other individual to our knowledge of Lincoln's life and character. . . . Surpassing even his devotion to Lincoln was his passion for truth. Never knowingly would he distort a fact."

To his critics—mostly politicians and church folks—who lambasted his great biography and moved to have it suppressed or revised, Billy replied: "It is the duty of a biographer to state all the facts."

Herndon's Lincoln is "a book of the greatest value and interest," said George William Curtis, of Harper's Weekly fame and himself a contemporary writer and biographer of Lincoln. Carl Sandburg considered "almost matchless" Mr. Curtis' "expository and interpretative treatment of President Lincoln's acts, ideas and policies."

United States Senator Lyman Trumball of Illinois, whose political career was curiously interwoven with that of Lincoln agreed, saying that Herndon "has done more to picture Lincoln as I knew him than any other."



ABRAHAM LINCOLN

Herndon had written that Lincoln "was, in short, an infidel . . . atheist. He did not believe that Jesus was God, as the Christian world contends." And, so, for several years storms of criticism from sectarians and members of Lincoln's political party swept in on Billy from almost all America. Some from the British Isles. There had been much press publicity.

The "infidel" charges became so damaging against Lincoln in his 1846 campaign for Congress that the Whig candidate had to issue a public statement denying that he ever scoffed at religion, but admitted his unorthodox views. Honest Abe, always. He was elected. Defeated was the Rev. Peter Cartwright, who had stressed Lincoln's "infidelity."

It is interesting and perhaps significant to note that when Abe was around 25 and living in what was then New Salem, he read Count Volney's "The Ruins, or Meditations on the Revolutions of Empires." Also Tom Paine's "Age of Reason."

Tom Paine

Here obviously is where our young belligerent got his heterodox facts about the origin of Christianity, and how it was built up from and based on several ancient, so-called "pagan" religions—religions which, like Persian Mithraism, quite uniformly provided virgin-born "saviors" who had to be sacrificed to appease an angry god.

And young Lincoln had probably learned too that there had been no less than sixteen savior gods, all crucified for the sins of man many centuries before this ecclesiastical dogma was fashioned 325 AD at the Nicene Conference of the young Nazarene.

Tom Paine! He to whom the Father of Our Country gave credit for saving the American Revolution with his famous "Common Sense" pamphlets. John Adams agreed: "History will ascribe the Revolution to Thomas Paine."

Paine it was who first suggested colonial "independence" and first uttered the term, "United States."

Yes, Tom Paine was one of Lincoln's mentors. He too believed in God—deeply. "I believe in one God," Paine had written, "and no more. And I hope for happiness beyond this life. I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow creatures happy."

Future Secure

Well anyway, Herndon tells us that after reading these heretical books Abe "prepared an extended essay—called by many a book—in which he made an argument against Christianity, striving to prove that the Bible was not inspired, and therefore not God's revelation, and that Jesus Christ was not the Son of God. The manuscript containing these audacious and comprehensive propositions he intended to have published."

"He carried it to the store where it was read and freely discussed. His friend and employer, Samuel Hill, was among the listeners, and, seriously questioning the propriety of a promising young man like Lincoln fathoming such unpopular notions, he snatched the manuscript from (Abe's) hands and thrust it into the stove. The book went up in flames, and Lincoln's political future was secure."

To properly evaluate Herndon's statements some attention certainly should be given to the semantics of words, as he himself urged in his October, 1887, letter to Truman

H. Bartlett: "I have often said that Mr. Lincoln was an infidel and I say it now. Now what is an infidel? As the infidels use the word it means those who deny that the Bible is the divine special revelation of God. Lincoln was a Deist if that word suits—fits the case better."

"I well know that all this is no evidence of a want of religion in Mr. Lincoln; it is rather that he had his own religion. I have said for more than twenty years that Mr. Lincoln was a thoroughly religious man—a man of exalted notions of right, justice, duty, etc."

Divine Origin

Here in the closing paragraph of Herndon's chapter on the religious phase we get this reassuring summation:

"The world has always insisted on making an orthodox Christian of (Lincoln), and to analyze his sayings or sound his beliefs is but to break the idol. It only remains to say that, whether orthodox or not, he believed in God and immortality; and even if he questioned the existence of future eternal punishment he hoped to find a rest from trouble and a heaven beyond the grave.

"If at any time in his life he was skeptical of the divine origin of the Bible he ought not for that reason to be condemned; for he accepted the practical precepts of that great book as binding upon his head and his conscience. The benevolence of his impulses, the seriousness of his convictions, and the nobility of his character are

evidences unimpeachable that his soul was ever filled with the exalted purity and sublime faith of natural religion." (Thank you, Billy Herndon.)

Now let's call to witness some others who knew Lincoln intimately in New Salem and Springfield, and on that now famous Eighth Judicial Circuit. For a dozen years or more, prominent lawyers "rode" that circuit with Lincoln. They were: Sweet, Stuart, Linder, Lamon, United States Senators, Hannagan and Voorhees and David Davis, whom later Lincoln appointed to the United States Supreme Court.

In 1872 Ward Lamon, who had been Lincoln's United States Marshall in the District of Columbia, wrote his "Life of Lincoln." We quote this from his vast writings: "Though he rejected the New Testament as a book of divine authority he accepted the practical parts of its precepts as binding upon him by virtue of Natural Law." And this: "He was by no means free from a belief in the supernatural."

Mr. Justice Davis: "Lincoln had no faith in the Christian sense of the term—had faith in laws, principles, causes and effects."

Lincoln's first law partner in Springfield in 1837, and with whom he had been closely associated in politics, in the Black Hawk war, and on the circuit, was John Todd Stuart. We quote briefly this from his comments on Lincoln's religion: "He was an avowed infidel and sometimes borders on atheism . . . went further against Christian beliefs and doctrines and principles than any man I ever heard; he shocked me."

Hugh McCulloch followed Greeley's "go west, young man" and in 1834 migrated from Maine to Indiana. We find him president of a large Fort Wayne bank, when in 1863 Lincoln called him to be his Comptroller of the Treasury and in March, 1865, brought him into his Cabinet as Secretary of the Treasury.

In "Reminiscences of Abraham Lincoln," said McCulloch, "Lincoln was a man of strong religious convictions, but cared nothing for the dogmas of the churches, and had little respect for their creeds."

"In my intercourse with Mr. Lincoln, I learned," said another Springfield friend, I. W. Keys, "that he believed in a Creator of all things, who had neither beginning nor end, possessing all power and wisdom, established a principle in obedience to which worlds move and are upheld."

Lincoln's Address

There was no more prominent and trustworthy lawyer and friend of the old Eighth Judicial, and later of Chicago fame, than Leonard Sweet. He knew Lincoln as few did. We quote this from Mr. Sweet's long and fine tribute to Lincoln, written in January, 1866: "He was always full of natural religion; he believed in God. . . . He believed in the great laws of truth. . . . His whole life was a life of love to God, and love to his neighbor as of himself."

Jessie W. Fell, who was an able promoter of Lincoln's presidential boom and to whom Lincoln first (1859) confided the meager details of his biography, wrote in 1870 a long review of his friend's religious views. Again space limits our quoting from this fine review merely to this:

"If there were any traits of character that stood out in bold relief in the person of Mr. Lincoln they were those of truth and candor. . . . He did not believe in what one regarded as the orthodox or evangelical views of Christianity.

"On the innate depravity of man, the character and office of the great Head of the Church, the atonement, the infallibility of the written revelation, the performance of miracles, the nature and design of present and future rewards and punishments, and other subjects, he held opinions utterly at variance with what are usually taught in the church. . . . His religious views were eminently practical and are summed up, as I think, in these two propositions: the Fatherhood of God, and the brotherhood of man."

Mary Todd Lincoln

Fell tells us that Lincoln relished the writings of Boston's great Unitarian scholars, William Ellery Channing and Theodore Parker. It was from Parker, the great rationalist and believer in the religion of democracy, that Lincoln got his Gettysburg definition of democracy . . . "government of the people, by the people, for the people."

Now let's hear from one who was also in a position to know. Mary Todd Lincoln wrote: "Mr. Lincoln had no faith and no hope in the usual acceptance of those words. He never joined a church; but still, as I believe, he was a religious man by nature. He first seemed to think about the subject when our boy Willie died; and then more than ever about the time he went to Gettysburg; but it was a kind of poetry in his nature, and he was never a technical Christian."

Other biographers could be quoted and other facts could be cited, if more were needed. But we venture the final verdict would be the same. Unorthodox, yes. But not un-Christian, character-wise.

There were, of course, many ardent church men, both laymen and clergy, who insisted that Mr. Lincoln was an adherent to conventional Christianity. Author Holland had said so, getting his information (or misinformation) from Newton Bateman of Springfield.

Lincoln's Biographers

Party leaders and the clergy after the war engaged in a quite systematic effort to impress the public that the great martyred President had been thoroughly orthodox and not a freethinker. Herndon wrote and lectured that to so canonize the late Mr. Lincoln was not only false but made him appear cowardly and hypocritical.

And so the controversy beginning thirty years earlier continued to roll.

Some politically friendly writers and speakers claimed Mr. Lincoln became more religious in his role as President. But his two personal secretaries say not. Certainly not as tested by conventional church standards.

Two of the most eminent of the many great Lincoln biographers—the list is a long one: Lamon, Hertz, Arnold, Barton, Sandburg, Beveridge, Brooks, Rice, Lord Charnwood, Tarbell, Herndon, Carpenter, Angle, to mention only a few—were his secretaries, Colonel John Hay and John Nicolay.

Their joint and individual volumes tell us, as have so many others, that their highly respected friend and chief was always critical of Christian doctrine.

But Hay wrote Herndon that "Lincoln with all his foibles, is the greatest character since Christ."

"There is not the slightest doubt," wrote Nicolay, "that he believed in a Supreme Being. . . . Mr. Lincoln was a praying man. I know that to be a fact. . . . He had no faith in death-bed repentances. He did not believe in several other articles of the creeds of the orthodox churches."

Lincoln and God

Supporting Mr. Nicolay's and other similar statements is the fact that in his short (only two page) second inaugural address, Lincoln refers to "God" eight times. For example: "With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right."

The London Times pronounced Lincoln's second inaugural address to be the most sublime state paper of the century.

While, the record shows, Mr. Lincoln's heterodoxy was not renounced after he became President, we do find a new element of belief and practice entering the long historic controversy. New grounds for attack on his unorthodoxy. And once again this little known, (then and still,) belief and practice, like his Illinois agnosticism, is strangely and ominously denied or ignored by all but a few of Mr. Lincoln's hundreds of biographers.

We are referring to the fact that after he went to Washington, our universally revered and immortal Abraham Lincoln employed the psychic science services of mediums and participated many times with his wife Mary, with members of his Cabinet, with military lead-

ers and others, in seances, both in the White House and in Georgetown.

Available to courageous and discerning Lincolniana researchers are thoroughly reliable and well-documented records showing that the President made numerous direct contacts through well known mediums with spirit entities. One of these documents is a 172-page book (long out of print) written by the medium most frequently employed by the President and Mrs. Lincoln—Mrs. Nettie Colburn Maynard. We will review this later.

Lincoln—A Spiritualist?

These spirit contacts and experiences ran the almost entire gamut of psychic phenomena, from single spirit "knocks" (such as were heard by the famous Fox sisters at Rochester, N. Y., a dozen years earlier), from table lifting and automatic writing to direct voice seances, in which Mr. Lincoln was counseled several times on affairs of state.

And there were other more private seances when Mary and Abe were consoled by visits from their much-beloved little Willie, who had passed to spirit in February, 1862.

John B. Alley, Quaker, of Massachusetts, member of Congress from 1859 to 1867, was very intimate with Mr. Lincoln during his years as President. We quote briefly from the Congressman's tribute in *Reminiscences of Abraham Lincoln*: "In his religious views, Mr. Lincoln was very nearly what we would call a freethinker . . . he was in no sense what might be considered a religious man. His morality was of the highest type. Wonderful man. He was truly good as he was truly great."

And now this: "By many people he was thought to be a Spiritualist. But this was far from being true." But Mr. Alley continues: "At the time he lost his little son, to whom he was greatly attached, Mrs. Lincoln sought consolation and comfort from the Spiritualists, and I think she did believe in Spiritualism. It is probable that the frequent visits of Spiritualists to the White House, which the President permitted chiefly as a matter of consolation to Mrs. Lincoln, were the cause of the circulation of such a report."

Clairvoyant readings, circles and seances among Spiritualists in this country—not so much so in England—are inherently highly secret and confined to small esoteric groups. The deeply rooted traditions of orthodoxy and the natural incredulity of the uninformed and uninitiated cause participants in seances not to divulge their communications with the spirit world.

This also was Mr. Lincoln's attitude. The record shows he cautioned his mediums and circle members not to "talk about what took place here tonight."

It is quite logical therefore to conclude that generally Lincoln's

biographers didn't know about his psychic experiences, or if they did, as certainly some of them did, they chose to protect their hero, and ours, from possible criticism by not repeating these facts.

William Ellery Curtiss was another biographer who seemed shocked and incredulous about Lincoln's participation in seances, but unlike so many other writers he told at least a part of this story in his "The True Abraham Lincoln": the President "once invited a famous medium to display his alleged supernatural powers at the White House, several members of the cabinet being present." Knockers were heard, he tells us, and "to the surprise of all" a message written by spirit "was found on the table," again giving the President advice on the conduct of the war.

Lincoln Superstitious?

Curtis attributed this interest in Spiritualism to Lincoln's "taint of superstition." "Mysticism," "aparitions," "contemplative," "seeing visions," "superstitions" are words frequently used by Lincoln scholars.

For instance: Two of Lincoln's greatest biographies have come to us from Indiana's Albert J. Beveridge and from Dr. William E. Barton, noted Congregational minister, and father of Bruce Barton. Dr. Barton wrote a dozen books on different phases of Lincoln's life and work.

"Interwoven with Lincoln's black moods was a vein of superstition; he believed more or less in dreams," says the former U. S. Senator. And that "he had aparitions and tried to solve them."

Likewise Dr. Barton notes this characteristic which may throw further light on the President's psychic experiences: "Two markedly different strains in the mind of Lincoln contributed to the formation of his religious thinking. One was a powerful tendency towards rationalism. The other was an equally strong strain of mysticism. His was a mind that easily accepted forces whose origin and purpose were beyond human knowledge."

Referring to the religious controversy here is just a word from Brasler's "The Lincoln Legend": "He was a Baptist; a Methodist; a Presbyterian; a Catholic; a Universalist; a Spiritualist and an infidel; and there is evidence to support anyone of these claims."

Anyone quite familiar with

"Basic Lincolniana" books must admit that Carl Sandburg's colossal and comprehensive six volumes entitle the brilliant poet and historian first place among the hundreds of Lincoln biographers.

White House Seances

As might well be expected of so thorough and incisive a researcher as Carl was we learn more about Mr. and Mrs. Lincoln's interest and participation in psychic science.

In Sandburg's Volume 2 is the story of Mrs. Lincoln's visiting a Mrs. Laurie in Georgetown, and how the Spiritualist medium had, as Mary reported, "made wonderful revelations to her about her little son, Willie, who had died last winter, and also about things on earth."

Also from this volume: "Out of repeated visits to Spiritualist seances Mrs. Lincoln for a time believed in communication with forms of the invisible world. With eyes smiling through her tears she came to the room of Emile one night and spoke of her mother's heart and of Willie: 'He lives, Emile. He comes to me every night and stands at the foot of my bed, with the same sweet, adorable smile he always had'."

In his Volume 3, Sandburg refers to a "Spiritualist seance held in the White House" and then quotes a 1400-word press story written by a Mr. Melton and published in the Boston Gazette and in scores of other newspapers with a "Washington, D. C., April 23, 1863," date line, usually with the heading: "Spiritualism at the White House."

Here are parts of this release: "A few evenings ago Abraham Lincoln, President of the United States, was induced to give a spiritual soiree in the Crimson Room at the White House to test the wonderful alleged supernatural powers of Charles E. Shockle. It was my good fortune, as a friend of the medium, to be present, the party consisting of the President, Mrs. Lincoln, Mr. Welles, Mr. Stanton (cabinet members), Mr. L— of New York and Mr. F— of Philadelphia.

"We took our seats in the circle about 8 o'clock. . . . For some half-hour the demonstrations were of a physical character . . . tables were moved, and the picture of Henry Clay, which hangs on the wall, was swayed more than a foot

and two candelabras, presented by the Dey of Algiers to President Adams, were twice raised nearly to the ceiling."

This on-the-scene reporter described a conversation the President had with an Indian spirit and quotes Mr. Lincoln's comment on this conversation in the seance as follows: "We have recently had a visitation from our red brother, and it was the only delegation, black, white, or blue, which did not volunteer some advice about the conduct of the war."

Nettie Colburn Maynard

But there were spirits, Melton reported, who spoke about the war outlook, including a message from Henry Knox, the first Secretary of War. And there was spirit comment on the fate of the "Alabama," in response to Mr. Lincoln's request: "I wish the spirits could tell us how to catch the Alabama."

"Mr. Shockle was much prostrated after this," reported Mr. Melton, "and at Mrs. Lincoln's request it was thought best to adjourn the seance."

"The war," writes Sandburg, intensified speculation over departed spirits and communication with the spirit world." And he thought that Mr. Lincoln too had been curious "about the psychic phenomena manipulators, who had become rather numerous and were preying on many good people over the country."

Nettie Colburn discovered and began practicing her mediumship when she was a girl in Hartford, Conn. Later as a young lady she went to Washington, D. C. to secure a furlough for one of her young soldier brothers. While in the Capitol City, she was called on to hold seances and give some lectures.

Mrs. Lincoln—already interested in psychic matters—attended one of these and, after the medium had returned to consciousness, she said to those in the circle: "This young lady must not leave Washington. I feel she must stay here and Mr. Lincoln must hear what we have heard. It is all-important, and he must hear it." This was an evening in December, 1862.

Arrangements were made and a seance was held in the White House the next evening, with Mr. Lincoln attending. Attending also were Mrs. Laurie, her daughter (also a medium), Mrs. Miller, Mrs. Lincoln and Congressman and Mrs. Somes of Maine. Perhaps one or two others.

During the hour in which Miss Colburn was in trance, several spirit voices spoke directly to the President . . . imploring him to issue without further delay his previously prepared **Emancipation Proclamation**. These spirits, one of which the President and the Congressmen regarded as that of Daniel Webster, assured Mr. Lincoln that this proclamation, freeing the slaves, would be the "crowning event of his administration and his life."

A little later, several other such seances were held at the White House and at the Georgetown home of Mrs. Laurie, at which both the President and Mrs. Lincoln were present. At several of these, attended by several government officials, the President was advised on affairs of state and on the conduct of the war.

On one occasion, the President was counseled to go at once to the front and appear before the discouraged soldiers fighting in the Virginia area. He did so, as history has recorded. And there were spirit reports on the results of battles in other areas before telegrams reporting these results had reached the War Department.

The President and Mrs. Lincoln participated in many group seances during the years 1863 and 1864 with Miss Colburn conducting most of them. But there were several other mediums called in—principally Charles Foster, Charles Colchester, Lucy A. Hamilton, Charles Redman, and Mrs. Miller. At one of these, arranged by Mr. Lincoln himself, two prominent army officials saw war maps drawn and heard spirit voices advising on war matters. At another, General Daniel E. Sickles participated.

A few years after the war, Miss Colburn, who had become the wife of William P. Maynard, Postmaster of White Plains, N. Y., put in book form the story of her life as a medium. More than half of this 172-page volume, entitled "**Was Lincoln a Spiritualist?**" gives detailed and thoroughly documented data on the many seances attended by the President and Mary Lincoln.

"Progressive Thinker"

This book, long out of print, is now a "collectors item" among Spiritualists. It was republished, my copy shows, in 1917, by The Progressive Thinker Publishing House of Chicago.

It is not possible to quote extensively from this impressive book—our article is already too long. Here is one typical paragraph: "During the latter part of February and the month of March (presumably 1863), I had a number of seances with President Lin-

coln and his wife; but, as there were no other witnesses, and as they did not inform me of the nature of the communications, I cannot speak as to their nature, but simply allude to the fact. These seances took place by appointment. At the close of one, Mrs. Lincoln would make an appointment, engaging me to come at a certain hour of the day, which usually would be in the vicinity of 1 o'clock."

We have already commented on the overwhelming incredulity of public opinion and prejudice against psychic science matters, and other phenomena, thus making the task of the researcher more difficult. But reliable records can be "dug up." Representative ones have already been quoted or referred to.

"Banner of Light"

For example, we note this written by a State Legislator, Warren Chase, of Cobden, Illinois: "In January, 1865, while I was lecturing in Washington, D. C., I often saw Colchester, who was astonishing many public men by his tests. I know that he visited President

Lincoln and was often sent for by him and gave him evidence of spirit intercourse, as did also Mrs. Nettie Maynard before she was married to Mr. Maynard. She was a remarkable medium. . . . She stopped where I did in Washington, and I knew where she was sent for by President Lincoln, and as I knew him well, I knew he was a Spiritualist."

From an article written by Hudson Tuttle and appearing in the March 7, 1891 issue of "Banner," we quote: "For the last three years of the war she (Nettie Colburn Maynard) was constantly consulted by President Lincoln, and the communications he received through her were of the most astonishing character." Hudson Tuttle was a noted writer and lecturer on psychic matters in the latter part of the 19th century.

One of the most eminent of the many Lincoln biographers was Francis B. Carpenter, the distinguished artist and painter; also a close friend of the President. His "Inner Life of Abraham Lincoln" occupies a revered place in "Basic Lincolniana."

A Medium Visits the White House



The pen sketch, appearing in the out-of-print book, "**Was Abraham Lincoln A Spiritualist?**" illustrates Nettie Colburn Maynard's reason for believing Abraham Lincoln was a Spiritualist for, according to the caption under the picture, this conversation actually took place: "Mr. Lincoln turned to me, and laying his hand upon my head, uttered these words in a manner that I shall never forget: **'My child, you possess a very singular gift; but that it is of God, I have no doubt. I thank you for coming here tonight. It is more important than perhaps any one present can understand.'**" (Page 425: Was Abraham Lincoln a Spiritualist?)

Mr. Carpenter wrote: "I have known Mrs. Maynard for some years. She is a talented woman; I do not believe she would tell an untruth; she is a medium of remarkable ability."

The famous painting, "Emancipation Proclamation," in the Capitol is by this artist. He also in 1864 painted, in oil, a now famous portrait of Lincoln. And he lived for months in the White House.

Both Congressman and Mrs. Somes, close friends of the Lincolns, have left published accounts of the seances they attended at the White House and in other Washington homes with the President.

At Georgetown

Col. Simon P. Kase, of Philadelphia, records that he attended a seance with the President and other gentlemen and that "Mr. Lincoln was not only interested in this physical phenomena, but also was intensely interested in the statements which the medium made to President Lincoln while in a trance condition."

Mrs. Elvina M. Depew of Washington, stated to the publisher of Mrs. Maynard's book: "My husband was a visitor to seances where Mr. Lincoln was present; and he has told me of many interesting occurrences which happened there In the winter of 1862-63, I attended a seance at Mrs. Laurie's, at Georgetown, where Mrs. Lincoln was present. She was accompanied by Mr. Newton, Commissioner of Agriculture.

"At this seance remarkable statements were made (through) Miss Colburn which surprised Mrs. Lincoln to such a degree that she asked that a seance might be given to Mr. Lincoln . . . I have always known from my husband and others that Mr. Lincoln attended circles and seances, and was greatly interested in Spiritualism."

President Lincoln was not the only great ruler of modern times to seek and receive guidance from the spirit world. English writers and records show that Queen Victoria received spirit communications over a period of many years from her beloved Prince Albert. Her mediums were: Georgiana Eagle, R. J. Lees and John Brown. Mr. Brown, who had been one of the Buckingham Palace employees, was made the "court medium" and conducted most of the private seances for Her Majesty.

After his passing much publicity has been given to the fact that the Honorable McKenzie King, of Canada fame, frequently consulted mediums in his and in this country; also in England. Both Life and Time magazines and McLeans of Canada have told this story.

In the respect in which Lincoln was an agnostic, a heretic, and even in the accusations of infidelity, he had glorious company. Religious heretics too were Washington, Jefferson, Franklin, Adams, Madison, Monroe, Paine and most of our other Founding Fathers. All these in their day "suffered the outrageous flings" of orthodoxy.

The ecclesiastical class has always inflicted persecution, indiginity, and sometimes death, on great heretics. Illustrious, brilliant names, that were later to shine through the ages—Jesus, Joan of Arc, Savonarola, Galileo, Huss, Voltaire, Paine, Ingersol, and many others. And then there were the 30,000 and more heretics put to death by the terrible Inquisition, instituted and directed by the Roman Church.

The lovely young shepherdess of the beautiful Domremy country, Joan of Arc, was cruelly burned at the stake as a heretic by the Catholic Church. What was her crime? It was not that she had saved France. It was that she had listened to and obeyed spirit voices—and thus ignored and offended the priesthood. Later, centuries later, they made her a Saint!

There is no more brilliant, courageous and influential minister-statesman in America today than Rev. A. Powell Davies of the All-Soul's Unitarian Church of Washington, D. C. We quote this line from his "America's Real Religion": "The agnostics and heretics have initiated almost every positive achievement since the nation was founded." He points out too that a great majority of the distinguished Americans in our national Hall of Fame were Deists and liberals. Only one, Jonathan Edwards, was a dogmatist.

Representative testimony, well documented, of scores of reliable witnesses is before us. The record

is packed with evidence. What is our verdict? What may we conclude was the real essence of the religion of Abraham Lincoln?

Certainly not the doctrines, creeds and ceremonies of Roman or Protestant churches. Certainly not such ancient and apocryphal concepts as the Trinity, Jesus as a Deity, an infallible book, a "saviour" path to salvation, eternal punishment, etc. Nor did he believe in a personal Devil, or pray to an anthropomorphic god.

It would seem reasonable to conclude that the religion of Abraham Lincoln was much like that of Jesus, as revealed in the Sermon on the Mount; that his was the religion of character in action, of

democracy and freedom without exclusiveness; his a belief that all men are of one blood, every man a son of God, a bearer of his brother's burdens; that his was a faith in Natural Law, a faith too in inherent human nature and a life devoted to promoting human brotherhood and welfare; devoted too to the emancipation of men's bodies from political and economic slavery and their minds from theological ignorance and exploitation.

Henry Ward Beecher knew and worked with Lincoln and was the one who arranged for the now famous Cooper Union speech in New York. Beecher was amazed that a man so obscure and little-known nationally could be nominated and elected president. He said it was a "revelation of the hand of God."

One of America's all-time great editors was the colorful Col. Henry Watterson of Kentucky. Pertinent to our study of Lincoln's religion we quote from his eloquent Lincoln lecture: "Born as lowly as the Son of God, in a hovel; reared in penury, squalor, with no gleam of light or fair surrounding; without graces, actual or acquired; without name or fame or official training; it was reserved for this strange being, late in life, to be snatched from obscurity, raised to supreme command at a supreme moment, and trusted with the destiny of a nation.

"Great leaders of his party, the most experienced and accomplished public men of the day were made to stand aside, whilst this fantastic figure was led by unseen hands to the front and given the reigns of power.

"Where did Shakespeare get his genius? Where did Mozart get his music? Whose hand smote the lyre of the Scottish plowman and stayed the life of the German priest? God, and God alone; and as surely as these were raised up by God, inspired by God was Abraham Lincoln; and a thousand years hence, no drama, no tragedy, no epic poem will be filled with greater wonder, or be followed by mankind with deeper feeling than that which tells the story of his life and death."

"Towering genius," Lincoln once wrote, "disdains a beaten path." Although he refused to follow the sheep trails of orthodoxy, he was, the records show, a highly religious man — more Christian than Christianity itself.

It remains to be said that the Republic he served has built, in loving gratitude to his memory, the finest memorial ever erected and the whole world has united to enshrine Lincoln's name forever high upon the Scroll of the Immortals.

